

677
4

THE
AGREEMENT
OF THE
Lutheran Churches
WITH THE
Church of ENGLAND,
SHEW'N

K

From the Publick CONFESSIONS
of the several CHURCHES.

Published to prevent any uncharitable Opinions of
the Lutheran Churches, likely to be occasioned
by a late Hasty Review of their Principles.

For those Churches we pray, as well as for our
selves; the *same Faith* uniting us, as well as the
same Peril. Dr. Isham's Sermon before the Con-
vocation.

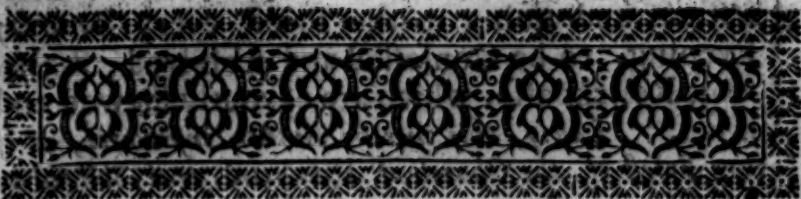
*Confessio Augustana omnium nobilissima merito dicitur
non una de causâ. — dixerim, primos Ecclesiæ
nostræ procures Confessionem illam secutos siue imitatores
fuisse. Bullij Apolo. pro Harmonia, §. 6. c. 3.*

L O N D O N :

Printed for R. WILKIN, at the *King's Head* in
St. Paul's Church-Yard. MDCCLXV.

Just Published,

THE Bread and Wine in the *Holy Eucharist*
not a proper, material, propitiatory *Sacrifice*.
In Answer to a late Book, Entitled, *The Unbloody*
Sacrifice and Altar Unvail'd, &c. By *John Lewis*,
A. M. Vicar of *Minster* in the Isle of *Thanet*. Prin-
ted for *R. Wilkin*.



TO THE
READER.

THE following Papers are occasion'd by a late Seditious, and uncharitable Pamphlet, Entitled a Review of the Lutheran Principles. In this Pamphlet, the Lutherans are represented as strict and rigid Presbyterians, who have as little Agreement with the Doctrine and Discipline of the Church of England as the most zealous Calvinists; as maintaining the monstrous Doctrine of the Omnipresence of Christ's Body, and inventing this Notion to support another strange Doctrine never heard of in the World till Luther's Days, viz. The Doctrine of Consubstantiation; as having no valid Ordinations, and who cannot therefore be accounted legitimate Bodies, or Christian Churches; as being more ready to join with the Papists than the Calvinists, whom they hate as bad as a Turk, and numbering the English among the Calvinists; as casting out as Apocryphal, seven of the Books of the New Testament, which the Church of England retains as Canonical; as holding it to be an absurd and erroneous Opinion, That to baptize in the

p. o. ' Name of all the Three Persons in the Trinity is
 ' essential to Baptism ; as retaining Auricular Con-
 ' fession, and going to the Priest every Saturday
 ' Evening, to be Confessed and Absolved ; as ha-
 ' ving Relicks also, which are devoutly shewed and
 ' kils'd.' Lastly, this worthy Author insinuates, as if
 every Priest of the Church of England was obliged by
 his Ordination-Vows, to use all faithful Diligence to banish
 and drive away their Doctrines as strange and erro-
 neous. [Title page.]

Such a Representation of the Principles of that Church
 in which his present Majesty (whom God long preserve)
 and the Royal Family were baptized and educated, seemed
 not only very unseasonable, as tending to alienate the Minds
 and Affections of His Majesty's Subjects from his Royal
 Person and Family ; and being a high Reflection on the
 Bishops of our Church, as admitting His Majesty to the
 Communion of the Church, when he was only a Catechu-
 men, and never by Baptism made a Member of it.
 I hope therefore I shall not be censured for shewing that
 this Author has acted very unfaithfully, in the Represent-
 ation he has made of the Principles of the Lutheran
 Churches ; and that their Ordinations are valid, and
 they to be accounted as Legitimate Bodies, &c. with
 whom we are united as Members of the same mystical
 Body of Christ. This I have endeavoured to do, by faith-
 fully comparing the 39 Articles of Religion, as taught
 in our Church, with the Augustan Confession.

I might, indeed, have shewn further, the Agreement of
 the Lutheran Churches with ours, in the Manner of ce-
 lebrating the publick Worship ; that they agree with us in
 using a Liturgy, in retaining the Use of the Surplice,
 of Holydays, and of singing of Anthems : How they
 censure it as not only useless, but contrary to Christian
 Charity, to abolish all Ceremonies, when some of them
 may be tolerated : But this is not necessary, since it is the
 declared

TO the READER.

declared Judgment of the several Churches, That it is not necessary, that Ceremonies be in all places one or utterly alike.

*I shall therefore only add to what I have already said in the following Papers, in Answer to the Misrepresentations of this Writer, * That the Lutherans do not own the Necessity of having Images in Churches, nor do not place any Religion in them, but reckon them as indifferent Things, provided they be not proposed or used for Worship and Adoration. That so far are they from devoutly shewing and kissing of Relicks, as this Author represents them, That they censure the Papists, † as superstitious, for so doing. They own, indeed, that † they both think and teach, that the Relicks of the Saints are not to be had in Contempt, or to be treated disrespectfully, but to be had in that Esteem, as the Holy Scripture shews they ought to be had in. For the same Scripture which teacheth us, that the Saints Relicks are to be valued, shews us too, the Measure and Proportion of that Veneration which we ought to have for them, viz. not to lay them up in Churches, to be exposed and devoutly kiss'd, but to reverently take care of their Funeral, religiously to accompany them to their Burial, and commit them to the Earth, their great Mother, according to the Sentence of God, Dust thou art, and unto Dust shalt thou return.*

As to the Opinion of the Omnipresence of Christ's Body, I find it indeed asserted by Chemnitius; That the Fulness of the Godhead dwelling in Christ's Humane Nature bodily; and His Humane Nature being exalted by His Ascension, above every Name that is named, whether in Heaven or in Earth, therefore Christ can be present wheresoever He pleases, and do whatsoever He will. But besides, that he only asserts the Possibility of Christ's be-
ing

* Chemnitij Examen, p. 862. c. 1.

† Chemnitij Examen, p. 661, 665.

ing thus present, in order to shew that the Presence of Christ's Body in the Supper, is not inconsistent with the Truth of the Humane Nature, or with the Ascension of Christ: The Reviewer will find it difficult, I believe, to shew that the Omnipresence of Christ's Body is asserted in any of the publick Confessions of the Lutheran Churches. And it is not fair to term the private Opinions of particular Persons, the Doctrine of the Church.

If what I have done may help to rectifie any Mistakes which any may possibly be led into by this Review, and cause them to have a better and more charitable Opinion of the foreign Protestant Churches, I shall think my Time well employ'd. Whosoever considers how much this Church of England has suffer'd by the Invektives of some against it, as no true Christian Church, whose publick Service is fraught with Heaps of intolerable Pollution, and the kind of their Government Antichristian: How these unjust Censures have † taught the Sheep to despise their Pastors, and alienated the Pastors from the Love of their Flocks; how they have strengthened the irreligious in their Impieties, and have raised the Hopes of the Sacrilegious Devourers of the Remains of Christ's Patrimony; and given way to the common Adversary of God's Truth and our Prosperity, to grow great in our Land without Resistance: Whoso, I say, considers this, if he has any Fellowship of the Spirit, if any Bowels and Mercies, he will never attempt to do that in other Churches, which has enkindled so devouring a Flame in ours. Since who sees not how these Dissentions have distracted the Minds of the Multitude, and shaken their Faith, and scandalized their Weakness, and bath generally killed the very Heart of true Piety and Religious Devotion.

† Vid. J. S. Preface to the Reader, before Hooker's Ecclesiastical Polity.

To the READER.

vii

Devotion, by changing our Zeal towards Christ's Glory,
into the Fire of Envy and Malice, and Heart-burning,
and Zeal to every Man's private Cause? May it please
therefore the God of Peace to deliver us from all Pride
and Vain-glory, Envy, Hatred, Malice, and all Unchari-
tableness, and to make us all see the Things that belong
to our Peace, before they are hid from our Eyes.



THE

Devotion by changing our Zeal towards Christ's Glory,
 into the Fire of Duty and Holiness, and Heart burning,
 and Zeal to every Man's private Cause? May it please
 therefore the God of Peace to believe us from all Parties
 and vain glory, Envy, Hatred, Malice, and all Uncharity;
 and to make us all for the Things that belong
 to our Peace, before they are hid from our Eyes.



THE



THE
A G R E E M E N T
OF THE
Lutheran Churches
WITH THE
Church of ENGLAND, &c.

Articles of Religion.

Augustan Confession.

I.

THERE is but
one living and
true God, ever-
lasting, with-
out Body, Parts,
or Passions; of infinite Po-
wer, Wisdom, and Good-
ness, the Maker and Preser-
ver of all Things, both Visi-
ble

I.

THE Churches
among us with
one Consent,
teach, That
there is one di-
vine Essence, which is called
and is God, everlasting, with-
out Body, without Parts; of
Infinite Power, Wisdom and
Good

2 *The Agreement of the Lutheran Churches*

ble and Invisible. And in Unity of this Godhead, there be three Persons of one Substance, Power and Eternity; the Father, the Son, and the Holy Ghost.

Goodness, the Maker and Preserver of all Things, both Visible and Invisible: And yet there are three Persons of the same Essence and Power and Eternity; the Father, the Son and the Holy Ghost.

II.

The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature, in the Womb of the blessed Virgin, of her Substance; so that two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God and very Man, who truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice, not only for original Guilt, but

III.

They also teach, That the Word, that is, the Son of God, took Man's Nature in the Womb of the blessed Virgin Mary, so that two Natures, that is to say, the Godhead and the Manhood, were joined together in one Person, never to be divided, whereof is one Christ, very God, and very Man, who was born of the Virgin Mary, truly suffered, was crucified, dead and buried, to reconcile his Father to us, and to be a Sacrifice not only for original Guilt, but also for all actual Sins of Men.

III.

As Christ died for us, and was buried; so also is it to be believed, that He went down into Hell.

— He went down into Hell, —

IV.

Christ did truly rise again from Death, and took his Body,

— and truly rose again the third Day, afterwards he ascend

Body, with Flesh, Bones, and all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sitteth until he return to judge all Men at the last Day.

tified, eternal Life. The same Christ is to return openly to judge those that are alive, and the dead that are raised again.

ascended into Heaven, that He might sit on the Right Hand of his Father, and always reign and have Dominion over all Creatures, sanctifying those who believe on him, by sending the Holy Spirit into their Hearts, and giving to those that are sanctified, eternal Life.

IX.

Original Sin standeth not in the following of *Adam*, (as the *Pelagians* do vainly talk) but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendred of the Offspring of *Adam*, whereby Man is very far gone from Original Righteousness, and is of his own Nature enclined to Evil, so that the Flesh lusteth always contrary to the Spirit: And therefore in every Person born into this World, it deserveth God's Wrath and Damnation, &c.

Humane Nature contains the defect of Original Righteousness, Integrity, or Obedience, and Concupiscence.

XI.

We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and

II.

They also teach, That after the Fall of *Adam*, all Men naturally ingendred, and born, have Original Sin. And we understand by Original Sin, that which the Holy Fathers, and all the Orthodox and godly learned in the Church, do so call, namely, the Guilt whereby all that are born into this World, deserve God's Wrath and eternal Death, because of *Adam's* Fall; and the Corruption of the Nature of every Man that naturally is ingendred of *Adam*: And this Corruption of the Hu-

Of Faith.

We must think that Remission of Sins is granted to us, and that of Unrighteous we are made Righteous, i. e.

and

B z

are

4 *The Agreement of the Lutheran Churches*

and not for our own Works or Deservings. Wherefore, that we are Justified by Faith only, is a most wholesome Doctrine, and very full of Comfort.

are reconciled or accepted, or the Children of God freely, for the Sake of Christ, not for the Worth of Contrition, or any other Works, either going before, or following after. But this Benefit is to be received by Faith, by which we believe, that for the sake of Christ are granted to us Remission of Sins and Justification. This Doctrine brings sure Comfort to troubled Minds.

X.

The Condition of Man after the Fall of *Adam* is such, That he cannot turn and prepare himself by his own natural Strength and good Works, to Faith and calling upon God: wherefore we have no Power to do good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us, when we have that good Will.

XII.

Albeit that good Works, which are the Fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the Severity of God's Judgment; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a

true

XVIII.

We confess there is a free Will in all Men, having the Judgment of Reason, but not that which is sufficient for those Things which appertain unto God, so as without God, either to begin them, or rightly to perform them. — In these there is certainly a Necessity of our being governed and assisted by the Holy Spirit, as *St. Paul* saith, *The Spirit helpeth our Infirmary.*

Of good Works.

The Doctrine of good Works is added to that of Faith, because Obedience to the Law of God is necessary to those that are justified. For the Gospel preaches a new Life according to that, *I will put my Law in their Hearts.* This New Life, there-

true and lively Faith, in-
much that by them a lively
Faith may be as evidently
known, as a Tree discerned
by the Fruit.

trues ; which we cannot have,
entertained Faith.

XVI.

— And therefore they
are to be condemned which
say, they can no more Sin as
long as they live here, or
deny the Place of Forgive-
ness to such as truly repent.

after Baptism, return to Repentance.

XVII.

— We must receive
God's Promises in such wise,
as they be generally set forth
to us in Holy Scripture. And
in our Doings, that Will of
God is to be followed, which
we have expressly declared to
us in the Word of God.

XIX.

The visible Church of
Christ is a Congregation of
faithful Men, in the which
the pure Word of God is
preached, and the Sacraments
be duly administred, accord-
ing to Christ's Ordinance, in
all

therefore, ought to be Obe-
dience towards God.— Faith
itself is the Principal among
good Works, and the high-
est Worship of God, and
produces many other Ver-
ues ; unless our Hearts have first

XI.

They also condemn those
who contend that some ar-
rive at such Perfection in this
Life, as that they can no more
Sin ; They condemn the
Novatians who refuse to ab-
solve those, who having fallen

Of Faith.

— There is no need here
of Disputing concerning *Pre-
destination*, and the like :
For the Promise is general,
and detracts nothing from
our Doings, but rather stirs
us up to Faith, and truly
good Works.

VII.

The Church of Christ is
properly a Congregation of
the Members of Christ, *i. e.*
of Holy Men, who truly be-
lieve and obey Christ— And
this Church hath its Signs,
viz. the pure and sound Do-
ctrine

6 The Agreement of the Lutheran Churches

all those Things that of Necessity are requisite to the same.

ctrine of the Gospel, and the right use of the Sacraments.

XX.

The Church hath Power to decree Rites or Ceremonies, and Authority in Controversies of Faith : And yet it is not lawful for the Church to ordain any thing that is contrary to God's Word written, neither may it so expound one Place of Scripture, that it be repugnant to another. Wherefore although the Church be a Witness, and a Keeper of Holy Writ ; yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to be believed, for Necessity of Salvation.

indifferent ; as Fasts, Holydays, Distinctions of Garments, and the like : It ought to be known, that such Observations neither merit the Remission of Sins, nor are the Christian Righteousness and Perfection ; but are indifferent Things, which may be omitted where it can be done without Offence.

XXII.

The *Romish Doctrine*, concerning worshipping and Adoration of Images, as of Relicks, and also Invocation of Saints, is a fond Thing, vainly invented, and ground-

ed

Of the Distinction of Meats, &c.

In this Corporeal Life there is need of Traditions, *i. e.* of Distinctions of Times and Places, that Things may be done in Order in the Church.

—Therefore the Church hath Traditions, *i. e.* it appoints at what times, and where the People ought to meet.—

As for those Traditions which are contrary to the Commands of God, or cannot be observed without Sin. The Apostle's Rule is to be followed, *We must obey God rather than Men.* Such

is the Tradition of *Calibacy*.

But as for those Ceremonies which are in their own Nature, Things middling or

XXI.

The Custom of Invoking Holy Men, who are departed out of this Life, is to be condemned and cast out of the Church : Because this Practice transfers to Men,

the

ed upon no warrant of Scri- the Glory due to God alone ;
pture, but rather repugnant in ascribes to dead Men an
to the Word of God. Almighty Power, and attri-
butes to the Saints, the See-
ing the Motions of our Hearts : It likewise attributes
to the Dead, the Office of Christ our Mediator, and with-
out doubt obscures the Glory of Christ.

XXIII.

XIV.

It is not Lawful for any Man to take upon him the Office of publick Preaching or Ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same.

Concerning the Ecclesiastical Order they teach, That it is not Lawful for any Man to take upon him publicly to teach, or Minister the Sacraments in the Church, unless he be lawfully called, As *Paul* orders

Titus, that he should appoint Presbyters in every City.

In the *Apology* which *Melancthon* published for this *Confession*, he speaks thus. " As for the XIVth Article, in
" which we say, That we allow no one to preach the Word
" and minister the Sacraments, who is not lawfully called ;
" they [the Papists] allow of it in this manner, *If we but*
" *use a Canonical Ordination.* We have often declared con-
" cerning this Matter, that we very earnestly desired to pre-
" serve the *Ecclesiastical Politie*, and the *Degrees* that are in
" the Church, even those ordained by Humane Authority.
" For we know that the Ecclesiastical Discipline, as it is
" described by the Ancient Canons, was established by the
" Fathers, with a good and useful Design : But the Bishops
" either force our Priests to reject and condemn this kind of
" Doctrine which we have now confes'd ; or else with a
" new and unheard of Cruelty, they murder the miserable
" and innocent. These are the Causes that hinder our
" Priests from owning these Bishops : So that the Cruelty
" of the Bishops is the Cause, why in some places that Ca-
" nonical Politie is dissolved, which we very much desired
" to preserve. Let them look to it how they will answer
" to Almighty God their thus dispersing the Church. Our

" Consci-

8 *The Agreement of the Lutheran Churches*

“ Consciences are in no danger on this Account, because
 “ when we know our Confession to be true, Godly and
 “ Catholick, we ought not to approve of their Cruelty,
 “ who persecute this Doctrine. And we know that the
 “ Church is among those who rightly teach the Word of
 “ God, and administer the Sacraments, not among them who
 “ not only endeavour by their Edicts, to blot out the Word
 “ of God, but also destroy those who teach what is right
 “ and true. Moreover, we here again declare, that we
 “ would willingly preserve the *Ecclesiastical* and *Canonical*
 “ *Polity*, if so be that the Bishops would cease to act with
 “ such Cruelty towards our Churches. This our desire
 “ will excuse us both before God, and among all Nations,
 “ to latest Posterity, from the Blame of weakning the
 “ Episcopal Authority, when they shall read and hear how
 “ earnestly we have intreated the Bishops to cease their
 “ unjust Cruelty, and have never been able to obtain any
 “ thing equitable from them.

XXV.

Sacraments ordained of Christ, be not only Badges or Tokens of Christian Men's Profession, but rather they be certain sure Witnessers, and effectual Signs of Grace, and God's good Will towards us, by the which He doth Work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in him.

XXVI.

Although in the visible Church, the Evil be ever mingled with the good, and sometime the Evil have chief Authority in the Ministrations of the Word and Sacraments;
 Yet

XIII.

Concerning the Use of the Sacraments, they teach, that Sacraments are ordained not only to be Notes or Tokens of Profession among Men, but rather to be Signs and Testimonies of God's good Will towards us, proposed to quicken and confirm their Faith who use them.

VIII.

Although in this Life, many evil Men and Hypocrites are mingled with the Church, and who, notwithstanding, have the Fellowship of the external Signs with

Yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments. Neither is the Effect of Christ's Ordinance taken away by their Wickedness, nor the Grace of God's Gifts diminished from such as by Faith, and rightly do receive the Sacraments ministered unto them which be effectual, because of Christ's Institution and Promise, although they be ministered by evil Men.

XXVII.

Baptism is — a sign of Regeneration or New Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church; the Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God by the Holy Ghost, are visibly Signed and Sealed: Faith is confirmed, and Grace increased, by virtue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

XXX.

The Cup of the Lord is not to be denied to the Lay-People: For both the Parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministered

IX.

By Baptism is the Grace of God offered. Infants are to be baptized, and being by Baptism commended unto God, they are received into the favour of God, and made his Sons.

Of both kinds.

Both Parts of the Sacrament in the Lord's Supper, are given to the Lay-People; for that the Sacrament was ordained, not for a part of the Church only, viz. for the

10 *The Agreement of the Lutheran Churches*

nistred to all Christian Men alike. the Priests; but also for the rest of the Church, and therefore do the People use this Sacrament as Christ ordained it.

XXXI.

Of Abuses, &c.

The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction, for all the Sins of the whole World, both Original and Actual, and there is none other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, That the Priest did offer Christ for the Quick and the Dead, to have Remission of Pain or Guilt, were Blasphemous Fables, and dangerous Deceits.

The Passion of Christ was that Oblation and Satisfaction, not only for Original Guilt, but for all other Sins: And by this one Oblation hath he perfected for ever them that are sanctified. We therefore teach, that the Opinion, that the Supper of the Lord is a Work, which being apply'd for others, whether living or dead, does merit for them the Remission of Pain and Guilt, is false and impious.

XXXII.

Of the Marriage of Priests.

Bishops, Priests and Deacons, are not commanded by God's Law, either to vow the Estate of Single Life, or to abstain from Marriage: Therefore it is Lawful for them, as for all other Christian Men, to marry at their own Discretion, as they shall judge the same to serve better to Godliness.

The Gospel admonishes us, that it is a part of the Service of God, to obey his Word and Ordinance, and to avoid those Superstitions which are opposite to it. Therefore we have taken away the Prohibition of Marriage, and think it ought to be abolished throughout the whole Church. And because we do not doubt but all

those are guilty of Sin who maintain that Prohibition, we allow of godly and lawful Marriage to those who are Priests.

XXXIV.

with the Church of ENGLAND. II

XXXIV.

VII.

It is not necessary that Traditions and Ceremonies be in all Places one, or utterly like, for at all Times they have been divers, and may be changed according to the Diversity of Countries, Times and Men's Manners, so that nothing be ordained against God's Word. Whosoever, through his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly, (that other may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren.

in the Churches throughout

XXXVII.

The Queen's Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether

Nor is it necessary that Humane Traditions or Ceremonies appointed by Man, should be in all Places alike,

XV.

They are guilty of Sin who do openly break these indifferent Ceremonies, and give Offence by their so doing, as they do, who rashly disturb the Peace of their Churches.

XXI.

No Body is to be accounted an Heretick, or a Deserter of the Catholick Church, on the Account of the Difference of Humane Traditions. For the Unity of the Catholick Church consists in the Agreement of Doctrine and Faith, not in Humane Traditions, of which there has been always a great Variety, the whole World.

Of the Marriage of Priests.

It appertains not only to Bishops, but also to pious Princes, and especially to the Emperor, purely to understand the Gospel, to judge of opinions, to watch that no

12 *The Agreement of the Lutheran Churches*

ther they be Ecclesiastical or Civil, in all Causes doth appertain. — We give to our Princes that only Prerogative which we see to have been given to all godly Princes in Holy Scriptures by God himself, that is, that they should rule all Estates and Degrees committed to their Charge by God, whether they be Ecclesiastical or Temporal. —

rather to encourage it, propagate and defend it, rightly to order the Unity of the Church, and to maintain it.

ungodly. Opinions be received or established, and with all their might to abolish Idolatry.

The proper Offices of Princes relating to the Church, are to search after the true Doctrine, and to take care that good Teachers be set over the several Churches, to endeavour that Ecclesiastical Controversies be rightly determined, not to destroy sound Doctrine, but

—— It is lawful for Christian Men, at the Commandment of the Magistrate, to bear Weapons, and serve in the Wars.

XXXIX.

—— We judge that Christian Religion doth not prohibit, but that a Man may swear when the Magistrate requireth. —

XXXVIII.

The Riches and Goods of Christians are not common.

By this Collation of the *Articles of Religion*, as taught in the Church of England, with those of the *Augustan Confession*, it appears what Agreement there is betwixt the *Lutherans* and the Church of England. Since the Reader cannot

XVI.
It is lawful for Christian Men to bear the Office of Magistracy, to execute Judgment, to judge Matters according to the Laws in being, to inflict legal Punishments, to declare War on lawful Occasions, to serve in the Wars, to make lawful Contracts, maintain Property, to take an Oath when the Magistrate requireth, to contract lawful Marriage, and to exercise those Arts or Trades which are allowed of by the Laws.

but

but observe how the Compilers of our *Articles* have followed or imitated this *Confession*; That in many of *them* they have *transcribed it Word for Word; and that therefore there is not so great a Difference betwixt the several Churches, 'The principal Author of this *Confession* was one of 'the most candid, and learned of the Reformers. It was the 'first *Confession* that the Protestants had made of their 'Faith, and was approved of at the time it was published, 'by common Suffrage of almost, if not quite all the Re- 'formed Churches, Universities, and Doctors.' So that it is no wonder if it was esteemed the Standard of the Protestant Opinions, and that our first Reformers conformed themselves to it.

Some little Differences there are indeed betwixt the *Confession* and our *Articles*, but they seem rather to be in Words, than in reality. Thus for Instance, *Melancton* in his Apology for the *Confession*, determines, *That Baptism, the Lord's Supper, and Absolution, are truly Sacraments*. Whereas in our *Articles* it is declared, *There are two Sacraments ordained of Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord*. But then it is to be considered, that *Melancton* speaks of such Rites as have the Command of God, and to which is annexed the Promise of Grace. 'A Sacrament, says he, is properly a Ceremony 'ordained in the Gospel, to which is added, the Promise 'of the Gospel.' Accordingly he declares, that he is not against stiling *Orders*, or the Ministry of the Word a Sacrament, because the Church has a Command to appoint Ministers, and we know God approves that Ministry, and is present with it. But as *Melancton* himself observes, 'If this 'be a Reason sufficient to call *Orders* a Sacrament, other 'States of Life which have the Commandment of God, may 'be called Sacraments.' And therefore he very Christian-like concludes, That, 'no wise Man will violently contend 'about the Number or Name of Sacraments, provided 'those Things are retained, which have the Command of 'God and his Promises.

But now our Church defines a Sacrament to be an outward visible Sign of an inward spiritual Grace, ordained by Christ Himself, as a Means whereby we receive the same, and

* Vid. Ep. Bull. Apolo. pro Harmonia, p. 36. ed. 1703.

14 *The Agreement of the Lutheran Churches*

as a Pledge to assure us thereof. So that besides its being Commanded by God, and having his Promise annexed to it, it must have a visible Sign or Ceremony ordained of God. Now such a Definition it must be owned does properly belong only to Baptism and the Lord's Supper: Since they are the only visible Signs ordained by Christ, as the Means to receive inward spiritual Grace.

Another Difference seems to be, That in the *Lutheran Churches* the Practice of Confession and of private Absolution is retained, as what is requir'd by a Divine Law. They assert that by the Use of this Power of the Keys, Sins are remitted, and we are comforted before God. Accordingly it is ordered in their Rituals * ' That the Day before the ' Holy Eucharist is Celebrated, the Priest should attend to ' hear Confession, and give Absolution: And if any have ' then a just hindrance, so that they cannot *then* offer themselves in Confession before their Minister, they may come ' to him the same Day it is Celebrated, confessing their Sins ' to him and desiring Absolution. Those that come the first ' time to Confession, or in whose Confession there occurs ' something very remarkable, must present themselves to ' their Minister several Days before, that he may have an ' Opportunity of Discoursing with them fully about these ' Matters, and may rightly inform their Consciences out of ' God's Word. And when they come to Confession, they ' must bring along with them a true Humility of Mind, ' and whilst they are making their Confession, and receiving ' Absolution, as if they were placed in the Presence of Almighty God himself, they must with lowly Reverence kneel ' before the Lord's Minister.

' After the Minister has heard the Confession of the Sinner, and does observe in him a hearty grief for his Sin, and ' an earnest Desire of being reconciled to God's Favour, together with a constant and Christian Purpose of amending ' his Life, he must with all gentleness shew him the Heinousness of Sin, &c. After which he shall lay his Hand upon ' him, and in the Name of the Holy Trinity, declare to him ' the Pardon of all his Sins, not by wishing it, not by adding ' the Condition of true Repentance, but by certainly and ' firmly concluding it in this Form.

For,

* Vid. Leges Danicæ, Havnæ 1710. *Danish Ritual*, *

Forasmuch as from the bottom of thy Heart thou art sorry for, and dost detest thy Sins, and with a firm Faith dost fly to the Mercy of God in Christ Jesus, moreover promising that by the Grace of God thou wilt hereafter live a more holy and godly Life; In the Name and Authority of God, by vertue of my Office, and from the Power which is given me by God from above, to remit Sins upon Earth, I do declare to thee the Forgiveness of all thy Sins, in the Name of God the Father, Son, and Holy Ghost.

May God who has begun a good Work in thee, perfect it, &c.

‘ While the Confessions are performed after this Manner, the Churchwardens in the Towns, and the Parish Clerks in the Villages are to be present, both to take care that they who have not yet confessed, do not go so near the Place of Confession, as to hear what is said, and to observe what Number there are who make Confession, taking down all their Names in a Book prepared for that purpose, whereby those that are negligent of that Duty may be known, and that they may be able to make an Estimate what Quantity of Bread and Wine may be sufficient. Upon which Account the Minister is to keep a Table-Book, &c.

Now it must be confessed, that the present Usage of the Church of England is very different from this. But that its being so, is more owing to the Remissness of Her Ministers, and the Corruption of her Members, than to any dislike which our Church has to such a Discipline, is very plain from her publick Acts. Thus for Instance, it is ordered, that *so many as intend to be partakers of the Holy Communion, shall signifie their Names to the Curate, at least some time the Day before.* And the intent of this is declared to be, that the Minister should admonish the Evil Doers, and make a Distinction between the Holy and the Prophane. So in the Exhortation to the Holy Communion, the People are instructed, that in case they cannot by their own Examination of their Lives and Conversations, by the Rule of God’s Commandments, quiet their own Consciences, but need further Counsel and Advice, they should repair to some Minister of God’s Word, that so they may receive the Benefit of *Absolution*, by the Ministry of God’s Holy Word, together with ghostly Counsel

16 *The Agreement of the Lutheran Churches*

fel and Advice. Accordingly sick Persons are ordered to be moved by the Priest to make a *special Confession* of their Sins, if they feel their Consciences troubled with any weighty Matter. After which Confession, the Priest is to absolve them, if they humbly and heartily desire it. In the Homily of Common Prayer, &c. Absolution is said to have the Promise of Forgiveness of Sin; and in the 2d Part of that for *Whitsunday*; 'That Christ ordained the Authority of the *Keys* — to absolve them which are truly Penitent.' Our Church indeed is very exprefs against *Auricular Confession*. In the second Part of the Sermon of Repentance it is observed, That it is most evident and plain, 'That this *Auricular Confession*, hath not its warrant of God's Word; and that it is 'against the true Christian Liberty, that any Man should be 'bound to the Numbering of his Sins, as it hath been used 'heretofore, in the Time of Blindness and Ignorance. And so 'the *Lutherans* say, *Art. XII.* That 'the numbering our 'Sins in Confession, is not necessary. Although it is profitable 'for the Ignorant, that they should mention some, that so 'they may more easily be instructed.' But they affirm, that 'it cannot be proved from any Divine Law, that a particular 'numbering of our Sins is necessary to our obtaining Forgiveness of them.' And therefore in the *Danish Law* it is ordered, That *Whoso cometh to a Priest to have Absolution, should confess his Sins only in general.* But if any one have any remorse on the Account of Sins committed by him, he should not be ashamed ingenuously to confess them before the Priest. Which is exactly agreeable to what our Church teaches us; That if any do find themselves troubled in Conscience, they may repair to their learned Curate or Pastor — and shew the trouble and doubt of their Conscience to him.

In the Xth Article of the *Augustan Confession* it is said, That the *Lutheran Churches* teach, That with the Bread and Wine are truly exhibited the Body and Blood of Christ, to the Receivers of the Lord's Supper. This some have called *Impanation*, and *Consubstantiation*. But if we allow the Doctors of this Confession to be the best Expositors of their own Meaning, they assure us, that 'they do not teach an *Impanation* 'nor *Consubstantiation*, nor any other Physical or Local Presence; that the Presence of the Body and Blood of Christ with the

the Bread and Wine they call a *Sacramental* Presence, because a Heavenly thing is conferred on and exhibited to us, by the Mediation of external Sacramental Symbols in this Mystery: That they say they are *truly* and *really* present to exclude the Figment of a *figurative*, *imaginary*, and *representative* Presence: That they profess them to be *substantially* present, to exclude the Evasion of the *efficacy* of the Body and Blood of Christ, being only present in this Mystery: That they affirm them to be *mystically*, *supernaturally*, and *incomprehensibly* present, because the Body and Blood of Christ are not present in this Mystery, after any of the Ways of this World, but in a *mystical*, *supernatural*, and *incomprehensible* manner; Lastly, That some of them following St. Cyrill, have stiled the Presence of the Body and Blood, a *corporal* Presence, having respect to the *Object*, but by no means to the *Mode*, that they design to say, that not only the *Vertue* and *Efficacy*, but the very *Substance* of the Body and Blood of Christ, are present in the Holy Supper; but they by no means design'd to intimate that they are present in a *corporal* and *quantitative* manner.

Here it must be owned, that the Articles of the Church of England, and her Doctors, do not express themselves in this manner concerning this Sacrament. In the Articles of Religion, 1552, it is asserted, that none of the Faithful ought either to believe or profess the *real* or *corporal* Presence of Christ's Body and Blood in the Eucharist. So in the Liturgy, 1552, we disown any *real* or *essential* Presence in the Eucharist of Christ's natural Flesh and Blood. In the Articles 1562, it is affirmed, 'That the Body of Christ is given, taken and eaten in the Supper, only after an Heavenly and Spiritual manner; and the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith; That so such as rightly, worthily, and with Faith receive the Supper of the Lord, the Bread which we break is a partaking of the Body of Christ, and likewise the Cup of Blessing is a partaking of the Blood of Christ; and that therefore the wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their Teeth the Sacrament of the Body and Blood of Christ, yet in no wise are they Partakers of Christ.' Whereas the *Lutherans* hold, that the Unworthy do in the Lord's Supper by the Mediums of Bread and Wine,

18 *The Agreement of the Lutheran Churches*

Sacramentally receive, eat and drink the Body and Blood of Christ. For they distinguish betwixt a *Sacramental* eating, which they define to be a *Mystical* receiving the Body of Christ with the Bread; and a *Spiritual* eating or the apprehending of the Benefits of Christ. But now they assert of the Wicked that they *only Sacramentally* receive, &c. So that on the whole, there is but little difference between us, and if the *Lutheran* Opinion be an Error, it is, as the Learned * *Turretin* observes, a mere notional one, and which has no Influence on Practice. All agree in this, 'That in the Holy Supper the true Body and Blood of Christ are exhibited, given and received, and not Bread and Wine only, and that this exhibition and receiving are real and not imaginary; And therefore I see nothing that should hinder our owning and receiving one another, as dear Brethren in the Lord, † as *Luther* himself declared.

It has been lately observed, in order to shew that an Union betwixt the *Lutherans* and us is impossible, That they reject some of those Books of Holy Scripture which we receive as Canonical; and do not reckon the Baptizing in the Name of the Trinity an essential of Baptism. But these are certainly both mistakes.

As to the first, * they distinguish between those Books of the New Testament, of which there never was any doubt of their being written by inspired Men, and those of which some have doubted. The former they call *Canonical of the first Order*, the latter, *Canonical of the second Order*. But then they declare that these latter are not Apocryphal, and are by no means to be rejected as not Canonical.

As to the second, the *Saxon* Confession declares, that Baptism is an entire Action, to wit, washing with Water, and the Pronunciation of the Words; *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost*. And both † *Chemnitius* and ‡ *Gerhard* assert that the Baptizing in the Name of the Holy Trinity is a *Substantial* of Baptism; and

* *Instit.* Vol. III. p. 613.

† *Cosin's* *Historia Transubstant.*

* *Vid.* *Gerhard.* loci com. Tom. II.

† *Examen.* p. 227. c. 1.

‡ *Loci com.* Tom. IV. p. 236, 238.

and that the same Words be used in the Administration of it, which God himself in the Institution of it, prescribed and appointed.

But the main Error of all is still to come, however as it is charged upon them by the late *Reviewer* of their Principles; And that is, their having no *valid Ordinations*, as a Consequence of which, they are denied to be *legitimate Bodies*, or *Christian Churches*. But they who are any ways acquainted with the Opinions of the Reformers of our Church, will, I believe rather impute this Censure to the Rashness of some *Modern Innovators* in the Doctrines of the Church of *England*, than esteem it founded on the Doctrine of the Church itself. To shew this, I shall set down the Sentiments of the *Lutherans* concerning Holy Orders, and then shall shew how conformable to them those of the Doctors of the Church of *England* were at the Reformation.

The very Learned *Melancton* in his *Apology* for the *Augustan Confession*, thus delivers the *Lutherans* Opinion of the *Episcopal Power*. 'The Gospel gives to those, who are set over the Churches, Authority to preach the Gospel, to remit Sins, and administer the Sacraments: It grants them besides a Jurisdiction, to wit, Authority to Excommunicate those whose Crimes are notorious, and of Absolving them again when they repent. And it is plain by the Confession of all, even of the Adversaries, that this Power is by Divine Right common to all who preside over the Churches, whether they are called *Pastors*, *Presbyters*, or *Bishops*. And therefore *Hierome* plainly asserts, that in the Apostolical Epistles, all who are set over the Churches, are both *Bishops* and *Presbyters*, and cites from that to *Titus*, *For this Cause left I thee in CRETE, that thou shouldest ordain Presbyters in every City*; and presently adds, *If any be blameless—For a Bishop must be blameless*. Also *Peter* and *John* call themselves *Presbyters*. *Hierome* adds, That afterwards one *Presbyter* was chosen to be set over the rest, for a Remedy against Schism, least every one setting up for himself, and drawing Disciples after him, might divide the Church of Christ. For that at *Alexandria*, from the Time of *Mark* the Evangelist, to that of the Bishops *Esdas* and *Dionysius*, the *Presbyters* always chose one out of themselves, and placed him in a higher Seat, and called him the Bishop, as an

20 *The Agreement of the Lutheran Churches*

' Army chooseth itself a General. So the *Deacons* made
' choice of one among themselves, whom they knew to be
' industrious, and called him the *Archdeacon*. For what
' doth the *Bishop* do except Ordaining, that a *Presbyter* does
' not do? *Hierome* therefore shews, that the Degrees of Bi-
' shop and *Presbyter*, or Pastor, are distinguished by *Humane*
' Authority, and indeed the thing itself shews it, because their
' Power is the same as I said before.

' But there was one thing which afterwards made a Di-
' stinction between Bishops and Pastors, namely, *Ordination*.
' For it was appointed that one Bishop should ordain Mini-
' sters in many Churches. But since the Degrees of Bishop
' and Pastor are *not different by Divine Right*, it is plain that
' Ordination made by a Pastor in his own Church, is good
' and valid by Divine Right. When therefore the regular
' Bishops become Enemies to the Church, or refuse to or-
' dain, the Churches maintain their own Right. For where
' soever there is a Church, there is a Right of ministring
' the Gospel. Wherefore it is necessary that the Church
' should maintain its Right of calling, chusing, and ordain-
' ing Ministers. And this Right is a Gift properly given to
' the Church, which no humane Authority can take away
' from it; as also *St. Paul* declares to the *Ephesians*, when
' he saith, *He ascended up on high, and gave Gifts to Men*,
' and reckons Pastors and Doctors among the Gifts proper
' to the Church; and adds, that such are given for the
' Work of the Ministry, for the Edification of the Body of
' Christ. Where therefore there is a True Church, there it
' is necessary there should be a Right of Choosing and Or-
' daining Ministers, as in a Case of Necessity, even a Lay-
' Man absolves, and is the Minister and Pastor of another,
' as *St. Augustine* relates the Story of two Christians in a
' Ship, one of which Baptized the *Catechumen*, and he who
' was Baptized, afterwards absolved the other. Hither
' belong those Speeches of Christ, which witness that the
' Keys are given to the Church and not to particular Persons,
' *Wheresoever there shall two or three be gathered together in*
' *my Name, &c.*

' Lastly, the Declaration of *St. Peter* is also a Confirmati-
' on of this; *Ye are a Royal Priesthood*: which Words be-
' long to the true Church, which since it has solely the
' Priesthood, has certainly the Right of Choosing and Or-
daining

‘ daining Ministers. And this is attested by the common
 ‘ Custom and Usage of the Church. For formerly the People
 ‘ elected Pastors and Bishops: Afterwards came the Bishop,
 ‘ either of that Church, or some Neighbouring Bishop who
 ‘ Confirmed the Person chosen, by the laying on his Hands,
 ‘ nor was Ordination any thing else but such an Approbation.
 ‘ Afterwards were added new Ceremonies, many of which
 ‘ are described by *Dionysius*, who, whosoever he is, is a
 ‘ new and feigned Author, as are also the Writings of *Cle-*
 ‘ *ment* supposititious: The more Modern have added since;
 ‘ I give thee Power to offer Sacrifice for the Living and the
 ‘ Dead.

‘ From all these Considerations, it is manifest that the
 ‘ Church has a right to choose and ordain Ministers. *Vid.*
 ‘ *Melanct. Epist. p. 100 edit. Londini. 1642.*

As to the Opinions of our first Reformers, * it is very plain
 that they thought, That Bishops and Priests were not two
 Things, but both one Office in the beginning of Christ's Re-
 ligion; that the Name of a Bishop is not properly a Name
 of Order, but a Name of Office, and that the Bishop is in
 degree higher; That in the beginning of the Church, there
 was no difference between a Bishop and a Priest, who by
 Scripture are one; That Lay-Men have other whiles as in
 Times of Necessity made Priests; that the † Power to bind
 and loose, to excommunicate and to absolve, that is com-
 monly called the Keys of the Church, is given of God, not
 to one or two, or to some particular Person, but to the
 whole Church, that is to say, to all the Faithful and Belie-
 vers in Christ.

According to these Opinions it is to be observed, That in
 our *English Ordinal*, as it was compiled and set forth, 1552.
 Bishops are said to be *Consecrated*, not *Ordered*; and the very
 same places of Scripture are appointed to be read for the
 Epistle and Gospel in the Form of Ordering of *Priests*, which
 are ordered to be read at the Consecration of Bishops; which
 sufficiently evidence, that the Compilers of those Forms
 thought, that according to the Holy Scriptures, the Offices
 of Bishops and Priests are the *same*. In the Preface indeed,
 ‘ they

* *Vid. Bishop Burnet's Hist. of the Reform. Vol. I. App. p. 223.*

† *Bishop. Hooper's Confession Art. 73. ed. 1584.*

22 *The Agreement of the Lutheran Churches*

they say, 'That from the Apostles Time, there hath been
' these Orders of Ministers in Christ's Church, Bishops,
' Priests, and Deacons, and that these Orders should be
' continued.' So we have seen * *Melancton* declared, that
they very earnestly desired to preserve this Ecclesiastical Po-
lity, and owned that it was established by the ancient Ca-
nons, with a good and useful Design. But notwithstanding
this, they believed that the Distinction betwixt Bishops and
Presbyters was made by *Humane Authority*. In the XXIII.
Article it is declared, 'That those are lawfully called and
' sent, who are chosen and called to the Work of the Mini-
' stry by Men who have publick Authority given unto them
' in the Congregation, to call and send Ministers into the
' Lord's Vineyard.' Here is no determination, *That Bishops*
have the Power of calling and sending Ministers appropriated
to them; or that they who are only called and appointed by
the People, or the secular Power and Magistracy, are not
to be accounted Ministers of the Church, but Thieves and
Robbers, who do not enter in at the Door. On the contrary,
as has been very justly observed, † 'The Definition of
' those that are lawfully called, is put in very general
' Words. The Article does not resolve this into any parti-
' cular Constitution, but leaves the Matter open and at
' large, for such Accidents as had happened, and such as
' might still happen.' Which sure the Compilers of it would
never have done, had it been their Opinion that *Episcopal*
Ordination is necessary for a legitimate Priest; and that there
cannot be a Church without Bishops, who have their Ordination
and Succession from the Apostles. But whatever some warmer
Heads may have suggested, it is sure, that until A.Bp.
Laud, the Divines of our Church have agreed with those of
the Foreign Reformed Churches, || 'That Bishops and Pres-
' byters are the same; and that the Pre-eminence of Bishops
' is not *Jure Divino*, so as that they understand by it a Law
' and Commandment of God, binding all *Christian Churches*
' universally, perpetually, unchangeably, and with such an ab-
' solute

* Vid. Epist. p. 9, 682, 767, 70.

† *Bishop Burnet's Exposit. on Art. XXIII.*

|| *Mr. Mason's Defence of the Ordination of the Ministers be-
yond the Seas.*

'solute Necessity, that no other Form of Regiment may in any Case be admitted.' And accordingly *Cressy* himself observes, That 'before Arch-Bishop *Laud's* Time, the Succession and Authority of Bishops and other Ecclesiastical Orders — was never confidently and generally taught in England to be of Divine Right.

The Doctors of our Church never taught that by Ordination, is imprinted on the Souls of those who are Ordained, a Character which is indelible : And that this is to be done by the laying on of the Bishops Hands ; or that no one hath the Power of Imprinting this Character but those who can reckon their Bishoply Pedigree from the Apostles. On the contrary, they have shewn, that the Things which of all other, are most proper to Bishops, are *Singularity in Succeeding*, and *Superiority in Ordaining* ; and that therefore in the Foreign Reformed Churches, they have the Substance of the Episcopal Office. For Instance, The Churches of Germany, or the Lutherans, have *Superintendents* or *Bishops* ; and they who embrace the Discipline of Geneva, have the *Presidents* of their Presbyteries, who, as *Beza* expresses it, are *first in Place and Dignity*, and have the *Pre-eminence in ruling of every Action*, with that *Right which is given them of God*. And therefore though we have wished them to conform themselves to the ancient Custom of the Church of Christ, which hath continued from the Apostles Time ; (and this is what I have shewn they themselves have very much desired, and would have been glad they could have done ;) yet we have never questioned the Validity of their Ordinations. On the contrary, as has been observed beyond all possibility of Contradiction, 'The Body of this Church for above half an Age after the Reformation, did acknowledge the Foreign Churches, even those of them which had been most irregularly formed, to be true Churches, as to all the Essentials of a Church.' They thought them *blind*, who could not see, that though the Government of our Church be of Divine Right, yet *Christian Churches* might subsist without it ; and that it was not to condemn the Discipline of the Reformed Church,

Mr. Mason's Defence of the Ordination of the Protestant Ministers, &c. p. 175. Andrews Episcopi Respons. ad Petrum Molineum. Bishop of Sarum's Exposit.

24 *The Agreement of the Lutheran Churches, &c.*

Church, to prefer a better before it, and which was more agreeable to all Antiquity.

Thus, I think, I have shewn what a Harmony there was among our first Reformers and those of the several *Churches* Abroad. How they, as far as possible, walked by the same Rule, and minded the same thing: How they naturally cared for one another's State, and were like minded, having the same love, being of one accord, and of one Mind. How happy would it be for us, if we went and did likewise. * Let us then instead of denying the *Foreign Churches* to be *Legitimate Bodies*, or *Christian Churches*, recommend all of them to God's powerful Defence, and such of them as are persecuted, to the Divine Comforts. And let us evince the Pre-eminence of our own Communion, by the Constancy of our Worship, the Unblameableness of our Deportment, and the Largeness of our Charity.

* *A Sermon preached on the Day of the publick Fast, Apr. 4. 1701. Before the Lower House of Convocat. By Z. Itham, D.D.*

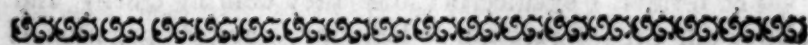


A P P E N -

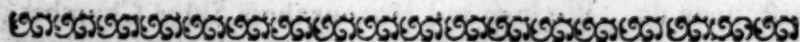


APPENDIX.

N^o I.



TESTIMONIES OF THE DIVINES OF THE Church of ENGLAND, Concerning the Foreign Protestant Churches.



IN 1706. The University of Oxford wrote a Letter to the Pastors of the Church of Geneva, in which are these Words. The most celebrated of our Divines have always been far from pronouncing such a Sentence on your Church, viz. That it is altogether destitute of Lawful Pastors, or Sacraments rightly administred. This will appear to be very certain

to any one who shall consult the Writings of the Divines of this Church, a Sample of which I here offer to the Reader.

Dr. GEORGE DOWNAM.

I do not deny but that where the Government by Bishops cannot be had, another Form may be used ; because the *Modus*, or Form being in the Bishop alone, doth not seem so to be of Divine Ordinance, but that it may upon necessity be altered. *Defence of the Sermon preached at the Consecration of the Bishop of Bath and Wells. p. 102.*

The former I excuse, because they desiring chiefly and above all, the Instauration of Religion, and Propagation of the Gospel, which could not be obtained while the *Papish Bishops* retained their Authority, were forced with the Loss of the Episcopal Government to redeem the free Profession of the Gospel. *p. 164.*

Bishop JOSEPH HALL.

I reverence from my Soul (so doth our Church their dear Sister) those worthy Foreign Churches which have chosen and followed those Forms of outward Government that are every way fittest for their own Condition. *Apolog. against the Brownists.*

The Second is intended to raise Envy against us, as the uncharitable Censurers and Condemners of those Reformed Churches Abroad, which differ from our Government. Wherein we do justly complain of a slanderous Aspersion cast upon us. We love and Honour those Sister Churches, as the dear Spouse of Christ ; we bless God for them, and we do heartily wish unto them that Happiness in the Partnership of our Administration, which I doubt not but they do no less heartily wish unto themselves.

Good Words ! you will perhaps say, But what is all this fair Compliment, if our Acts condemn them, if our very Tenets exclude them ? For if Episcopacy stand by *Divine Right*, What becomes of those Churches that want it ?
Malice

Malice and Ignorance are met together in this unjust Aggravation : For our Position is only Affirmative, implying the justifiableness and holiness of an Episcopal Calling, without any further Application. Next, when we speak of *Divine Right*, we mean not an express Law of God, requiring it upon the *absolute Necessity* of the *Being* of a Church, (what hindrances soever may interpose) but a Divine Institution warranting it where it is, and requiring it where it may be had. Every Church therefore, which is capable of this Form of Government, both may and ought to affect it, as that which is with so much Authority derived from the Apostles to the whole Body of the Church upon Earth ; but those particular Churches, to whom this Power and Faculty is denied, lose nothing of the *true Essence* of a Church, though they miss something of their Glory and Perfection. Vol. III. p. 206.

Blessed be God there is no difference in any essential Matter betwixt the Church of *England* and Her Sisters of the Reformation. We accord in every Point of Christian Doctrine without the least Variation. Their Publick Confessions and ours are sufficient Convictions to the World of our full and Absolute Agreement. The only difference is in the Form of outward Administration ; wherein also we are so far agreed, as that we all profess this Form not to be essential to the *Being* of a Church, (tho' much importing the well or better being of it, according to our several Apprehensions thereof) and that we do all retain a reverend and loving Opinion of each other in our own several Ways, not seeing any reason why so poor a Diversity should work any alienation of Affection in us, one towards another. p. 560.

Arch-Bishop WHITGIFT.

Precorque ut nos totam Anglicanam Ecclesiam, quotidianis suis ad Deum effusis precibus juvare pergās, quod nos pro te & Ecclesia vestra istic constituta sedulo faciamus ac deinceps Dei gratia faciamus. Ep. ad Bezam, 1593.

Dean BRIDGES.

We ought neither to condemn, or speak, or think evil of other good Churches, that use another Ecclesiastical Government than we do. *Defence of the Government of the Church of England.*

Bishop DAVENANT.

Quærentes solent an præter Episcopum, qui ex Officio Ordines sacros dispensat, possit inferior Episcopo eosdem dispensare in casu necessitatis? Ad quod respondemus, cum Ordines sacros conferre ex Institutione Apostolica sit actus Officii Episcopalis, si Presbyteri in Ecclesia bene instituta id facerent actum hunc illorum non modò illicitum esse, sed irritum & inane; sed in Ecclesia turbata, ubi Episcopi omnes in Hæresim aut Idololatriciam inciderunt, ubi Ministros Orthodoxos ordinare recusarunt, ubi solos Factionis & erroris sui participes sacris Ordinibus dignos reputarunt, si Orthodoxi Presbyteri (ne pereat Ecclesia) alios Presbyteros cogant ordinare, ego non ausim huiusmodi Ordinationes pronuntiare irritas & inanes. Determini. Quæst. 42. vid. Bishop Carleton de consen. Eccles. contra Tridentinos p. 281, 283.

Dr. WILLET.

Tho' it cannot be denied that Episcopal Government does very much conduce to preserve Unity, yet we dare not condemn the Churches of Geneva, Helvetia, Germany and Scotland, which have admitted another Form of Church Government. *Synop. Papis.*

Bishop ANDREWS.

Nec tamen si nostra [politeia Forma] divini juris sit, inde sequitur vel quod sine ea salus non sit, vel quod stare non possit Ecclesia. Cæcus sit, qui non videat stantes sine ea Ecclesie: Ferreus sit, qui salutem eis neget. Nos non sumus illi ferrei;

ferrei; latum inter ista discrimen ponimus: Potest abesse aliquid quod divini juris sit, (in exteriori quidem regimine) ut tamen substat salus: ——— Non est hoc damnare rem, melius illi aliquid antepone: Non est hoc damnare vestram Ecclesiam, ad formam aliam, quæ toti antiquitati magis placuit, id est, ad nostram revocare; sed ubi Deus dederit, & res vestra ferent. Respon. ad Molinaum.

Archbishop LAUD.

Nor is the other [the Presbyterian] Form of Government received, maintained, and practised in all other Reformed Churches; unless these Men be so strait laced, as not to admit the Churches of Sweden and Denmark, and indeed all or most of the Lutherans to be Reformed Churches. For in Sweden they retain both the Thing and the Name; and the Governours of their Churches are, and are called Bishops. And among the other Lutherans, the * Thing is retained, though not the Name. For instead of Bishops, they are called Superintendents, and instead of Archbishops, General Superintendents. And yet even here too, these Names differ more in Sound than in Sense, History of his Troubles, &c. p. 141.

Bishop TAYLOR.

Those Good People might have had Order from the Bishops of England, or the Lutheran Churches.

Mr.

* Testatur ipsa praxis nos boni ordinis causâ Ministrorum Ordinationem permittere solis Episcopis sive superintendentibus, qui non solum respectu commissi sibi gregis sive auditorum, sed etiam respectu aliorum concionatorum, videl. Presbyterorum & Diaconorum, quorum inspectio ipsis commissæ est, Episcopi dicuntur. Gerbard. Loci Comm. Tom. VI. p. 92.

Mr. MASON.

If you will not believe us disputing for the *Lawfulness* of their *Calling*, yet you must give us leave to believe God Himself from Heaven approving their Ministry, by pouring down a Blessing upon their Labours. *A Defence of the Ordination of the Protestant Ministers beyond Seas.* p. 176.

Bishop WETENHALL.

It is certain, Necessity does many times warrant those Violations of *positive Laws* which it enforces. It is not so indeed in *natural Laws*, the Obligation of which, I conceive no Necessity can take off. We know who taught us, *I will have mercy and not Sacrifice*. Rather than have no Sacraments, no publick Worship, no Order in the Church, *uncanonical Ordination*, (by sole Presbyters I mean) might be admitted, which I conceive to be the Case of divers of the Foreign Reformed Churches,

Dr. SCOTT.

Though this instituted Government is necessary to the Perfection of a Church, yet it doth not therefore follow, that it is necessary to the Being of it. For even in the Jewish Church, wherein all Things were determined by Divine Institution, even to the minutest Circumstances, there were sundry notorious deviations from that Institution, which yet did not un-church them. ——— Though no Necessity can dispense with the *Eternal Laws* of Good and Evil ——— Yet as for *positive Institutions*, there are a Thousand Necessities may occur, any one of which may render them wholly unpracticable, and then no Man can be obliged to do that which is impossible. ——— Whenever the Divine Providence doth by unavoidable Necessity deprive any Church of its Episcopacy, it thereby, for the present at least, and whilst the Necessity continues, releases it from the Obligation of the Institution of Episcopacy, and allows it to administer its Government and Discipline by a Parity of Presby-

Presbyters. And therefore so long as it doth not renounce the Episcopacy, but still continues in Communion with other Churches that enjoy it, it ought to be looked upon and Communicated with, as a true Member (though a maimed one) of the Church Catholick. *Christian Life. Part II. Vol. II.*

Dr. I S H A M.

I humbly conceive that a defective Ordination (when free from Schism) doth not Un-church a Body of Christians, and we cannot think with any appearance of Charity or Truth, that, meerly for this Imperfection, God will reject as unclean, the Prayers and Sacraments of Congregations assembled in his Name, and deny them the vital Communication of his Grace. *Sermon at the Consecration of George Lord Bishop of St. Asaph.*

These Testimonies are sufficient to shew, that in the Judgment of the most celebrated of our Divines the Foreign Protestant Churches are Lawful Bodies and Christian Societies. And therefore the Words of Bishop Andrews to Cardinal Bellarmine, who condemned our Church with the same rigid Censure that the Review bestows on the Lutheran Churches, may properly enough be addressed to him.

Edoceri posses ——— Reges Daniæ & Sueciæ, Germaniæ Principes, Respublicas Helvetiæ, & Rhetiæ, quique per Galliam, Belgium, Poloniam, Hungariam, Bohemiam, Austriam, Ordines à nobis sunt, partem esse Dominici Gregis, nec minorem nec minus illustrem partem quam quæ est pars Pauli quinti; Christianos esse omnes hos: Scit scias Christianos esse; ut Christianos par est, meliorem tibi mentem optare, dehinc ut quiescas porro & definas maledicere. Ad M. Torti Librum. Resp. p. 53.

To these Testimonies concerning the Validity of their Ordinations, and their being regarded as true Churches by us, I add one relating to the esteem which the Doctrine of the Lutheran Churches was had in, by the Bishops and Pastors of
this

this Church. Since the Writings of their Divines were put into the Hands, and recommended to the Study of our young Students in Divinity, as most conformable to the Book of Homilies.

I well remember, and I cannot but remember it with joy of Heart, that the Synods in that Diocese [Durham] wherein I was bred, did constantly examine the Licensed Readers, how they had profited in Learning by their Exercises, which they did as duly exhibit unto the Chancellor, Archdeacon, &c. as they did their Orders or their Fees. Such as had profited well were licensed to preach once a Month, or once a Quarter, having certain Books appointed, from whose Doctrine they should not swerve, but for the most part translate. The Authors then in most esteem, were Melancton, Bullinger, Hemingius, (especially in postils and other opuscula of his) or other Writers who were most conformable to the Book of Homilies, which were Weekly read upon severe Penalties. Dr. Jackson's Works. Lib. X. Cap. 51.

The present very learned Bishop of Bath and Wells has shewn, that in the Reformation of our Church, there was a consideration of the Reformed Church, the Lutheran; a chief regard was to be had to her, and the upper Hand of Fellowship given, as to the Elder Sister. She first had protested against the Romish Corruptions, stood the dangerous Shock of Papal Tyranny, and boldly advanced a Reformation; which too she planted wide, and settled in very powerful Countries. This noble Example our first Reformers followed: From them they learned to cast off all modern Usurpation, and to restore according to the earlier Pattern; not taking our Copy indeed from theirs, but from the same antient Original, though with some difference, yet with a near resemblance. Our Episcopacy, by the Piety of our Princes, was left more entire, than with Them in some Places. The Doctrine of *Consubstantiation*, which determines the Mode of Christ's real Presence at the Time of Participation, we were not satisfied in; but yet as they condemned the Idolatry and Superstitions of the Popish *Transubstantiation* equally with us; so did we equally with them adore the Mystery of the Holy Sacrament, and were ready

to communicate on our Knees. After their Example our Churches and Cathedrals were not neglected, the Places where God's Honour dwells; nor his Altars, where his Mercy and Love shew themselves forth. The Worship of the Soul was commanded to be express'd in the Posture of the Body; the bowing to the Holy Name of JESUS recommended, and a decent Gravity every where kept up, though with fewer Ceremonies. The Church of England free from the Imputation of Popery. p. 15, 16.

Would not any one now wonder, that any who had their Education in a Church, whose Pastors have thus taught and instructed their People, should entertain such low and unworthy Thoughts of the Lutherans, as the *Revidew* has express'd? But this is not the only Instance, wherein they who affect to make a Monopoly of the Church to themselves, have departed from the Principles of those who stood the first and most dangerous Shock, and bravely resisted, even unto Blood. I expect to be censur'd, as making a false Alarm of Popery, and acting the Part of a Puritanical Preacher, should I intimate that these Censures of the Foreign Churches proceeded from the Artifices and Address of the Popish Missionaries. But that these have been their Arts to divide Protestants and weaken their Interest is very notorious. [Vid: *Strype's Life of Archbishop Parker* Book III. c. 13, 18. *Bishop Stillingsfleet's Unreasonableness of Separation*, Preface, p. 12, 13, &c. *Archbishop Tenison's Argument for Union*, &c. p. 26, 27.] I only therefore add, that such rigid Condemnations of our Brethren, can never serve to any good purpose; The issue of them will rather be the Propagating the Cause of Popery or Infidelity. Since as the Learned Mr. *Chillingworth* observes, it may admit of a Debate, Whether to say, that the true Church cannot subsist without undoubted true Bishops and Priests be not to overthrow the Truth of even that Church, from which we receive our Ordination.

Numb. II.

To what I have already said of the Doctrine of the Omnipresence of Christ's Body, taught by some of the Lutheran Divines; I add that *Bussendorf* himself declares, that

it is not necessary in order to maintain their Opinion of the Presence in the Eucharist, to have recourse to this Doctrine. Cui Sententiæ, says he, *stabiliendæ non opus est ad omnipræsentiam carnis Christi confugere.*

2dly, *Gerhard* has shewn, that though they assert the Presence of Christ's Body in the Eucharist, yet as there are many modes of His Presence, so they do not define the Mode of it. Only they affirm, that Christ's Body is not present in the Holy Supper after the same manner as it is present in Heaven, that it is not a local and limited Presence. Lastly, *Weslandon* thus declares his Sense of the Presence. 'Ego ne longissime recederem a veteribus posui in usu Sacramentali præsentiam, & dixi, datis his rebus, Christum verè adesse, & efficacem esse. Id profecto satis est. Nec addidi inclusionem aut conjunctionem talem qua affigeretur τῷ ἀξίῳ τὸ σῶμα, aut ferruminaretur aut misceretur. Sacramenta pacta sunt, ut rebus sumptis adsit aliud. Hoc cum ita sit, *περοχύναν* addi non oportuit: aut si additur, non est referenda πρὸς τὸν ἀξίον.' Compare this with the Doctrine of our Church, as taught in *Nowell's Catechism*. 'Cœlestis pars est Corpus & Sanguis Christi, quæ fidelibus Cœna Dominica præbentur, ab illisque accipiuntur, comeduntur, & bibuntur, cœlesti tantum & spirituali modo, verè tamen, atque *reipsa*.'

Numb. III.

Gerhard shews that the general Opinion of the Lutheran Churches is that there are but Two Sacraments of the New Testament truly, properly and specifically so called, viz. *Baptism and the Supper of the Lord*. 'Nostra autem sententia est, duo tantum esse verè, propriè, & specificè dicta Novi Testamenti Sacramenta, videl. Baptismum & Cœnam Dominicam. *Loci commun. Tom. IV. p. 215.* Noluit Apologia Absolutionem esse Sacramentum propriissimè sic dictum. — Eo respicit Apologia Confessionis, quod inter reliqua omnia, quæ veris & propriè dictis Sacramentis Baptismo scilicet & Cœnæ Dominicæ junguntur, Absolutio proxime ad eorum naturam accedat; per illam enim poenitentibus ac verè credentibus juxta Dei manda-

‘tum dispensantur beneficia Christi, Evangelicæ promissiones in specie ipsis applicantur, & remissio peccatorum gratuita annuntiatur: quid verò adhuc desit, quo minus formalis & Specifica ratio Sacramenti ei conveniat, statim expeditum dabitur. *Tom. III. p. 192.*

Numb. IV.

Berhard thus expresses the Lutheran Opinion of Reliques,
‘Non probari nobis potest, quod in papatu sanctorum reliquiarum, earque incertarum, exosculandarum, adorandarum & flexigenibus venerandarum populo proponuntur, peregrinationes ad illas suscipiuntur, ac si ad eas gratia Dei & remissio peccatorum sit allegata. ——— Superstitiosa illa & idololatrica reliquiarum veneratio nullum in scripturis habet fundamentum.

Numb. V.

Concerning the Use of Images in the Lutheran Churches, Seckendorf tells us. ‘Eriguntur multoties in Templis & Coemeterijs Lutheranorum ejusmodi statuæ & picture, neque tamen per eas aliud indicatur, quam defunctos pia & devota mente Christum coluisse: Nam viventium nemo ad Imagines se prosternit, licet non raro publice privatimque orantes in genua provolvantur, & statuæ in Templis aliquibus supersint. *p. 302. ed. Franco. & Lipsiæ, 1688.*

Numb. VI.

Besides what I have mentioned in the Preface of the Agreement of the Lutheran Churches with ours, in the Manner of celebrating the publick Worship, viz. That they have a Liturgy, use the Surplice, have Musick and singing of Anthems, and observe Holydays; I add, That they have Candles on their Communion Tables, as we have in the Royal Chapel and our Cathedrals; that they administer the Holy Sacrament to the Communicants kneeling, and the

Elements are delivered by the Minister *singulis communicantibus*, to every Communicant; That they bow or do reverence at the Holy Name of Jesus; they retain the Use of the Sign of the Cross in Baptism, which they make on the Forehead and Breast of the Infant, to testify that he is admitted among the Number of those, that believe in Christ Crucified; They have likewise Sureties, or Godfathers, &c. who Answer and Promise in the Name of the Infant, but they differ as to their Number, in some Places *one*, in others, *three*, and in other Places *more* being required.

In Denmark there are to be no more than *five*. Infants are ordered to be baptized at Church, in the Font, presently after Sermon, and they who on account of Sickness are baptized at Home, are ordered as soon as they recover, to be brought to Church, that there, in the Presence of Witnesses and Sponsors, their Baptism may be rightly certified, and confirmed by the Priest. But they are by no means to rebaptize them, *unless their Baptism be doubtful, and want Witnesses which can affirm they were rightly or duly baptized.* [Leges Danicæ.]

They have the Ring in Marriage, and Times prohibited for the Celebration of it, *viz.* The Lord's Day and Holy Days, Advent and Lent. Their *Funeral Rites* are thus described by *Chytræus*. They that are to accompany the Funeral being called together by the tolling of a Bell; the Corpse is laid on a Bier, and cover'd with a black Cloth or Silk, and is preceded by Clerks, who sing devout Anthems concerning Death, and the Blessings of the Son of God. (In some places a black Crucifix is likewise carried before the Train.) Then follow the Relations and Kindred, as likewise the Neighbours and Friends of the Deceased: Thus they proceed to the Church-Yard or Church, in which the Deceased, when living, has heard the Doctrine of the Gospel, concerning Christ who has overcome Death, and is the Author of Everlasting Life. As they go into the Church or Church-Yard, every one who accompanies the Funeral, puts Money into a Bason for the Use of the Poor. In the mean while, the Corps of the Deceased being in a Coffin, is committed to the Earth amidst singing and praying. (In some places, the Coffin being placed on the Bier, is left in the Body of the Church or Quire, *in the sight of the People,*

ple, and buried after Sermon is ended.) Whilst the Corps is a covering with Earth, and the Funeral Responses are sung, the Women at some distance follow the Men, and when they are all come together, the Priest, at the Request of the Friends of the Deceased, preaches a Funeral Sermon concerning Death, and the Consolations against the Fear of it, and celebrates the Piety and Virtue of the deceased. Afterwards Prayers being said, and a pious Anthem again sung, in which all are exhorted at all times to expect Death approaching, and to prepare themselves for it by true Repentance and Faith, and Amendment of Life, every body returns home. *de vit. & morte*, p. 106. They retain the Usage of Churching of Women; The Priests are ordered to exhort and persuade Women in Child-bed to pray fervently unto God for the Safety of their Offspring, and to stay at home five or six Weeks after their Delivery; but after that time is expired, they are to go to Church, where none are to be introduced by the Priest but lawful Wives. There they give thanks unto God, and the Pastor makes an Exhortation to them, to comfort them, if their Child be dead, and if it be living, to persuade them to consider what they owe to God for so great a Benefit, and what care they ought to lay out upon their Child. *Lastly*, They acknowledge Three Orders or Degrees of Ministers in the Church, *viz.* Bishops, Priests, and Deacons; and provide that no one shall be ordained Priest before he be five and twenty Years Old, and be called to some particular Cure.

As for those few Particulars, the *Waver-Bread* in the Holy Communion, the *Blessing* and the *Crossing the Breast* of the Child in Baptism, the *Exorcism*, and the *White Vesture* which the *Lutherans* retain, and we have discontinued: It is notorious, they were all retained at first by the Reformers of this Church. Queen *Elizabeth* several Years after her coming to the Crown, had the Image of the Crucifix upon the Altar in Her Chapel; though it must be owned, with the utter dislike of the generality of our Divines. Who being sensible of the Idolatrous use that Images and Pictures in Churches had been put to, thought *the best remedy in this behalf, and most agreeable with God's Word, was utterly to abolish the Cause of the Ill.* Whereas the *Lutherans* think that the abuse of a Thing is no Argument for the disuse of it.

And

And that therefore though Images or Pictures in Churches, have been worshipped, this is no Reason for their not being retained by *them*, who instruct their People that they are retained only for Ornament, and not for *Divine Worship*. For which Reason, I presume, are Ornamental Paintings at this time used in divers Churches of this Realm, there being *now* not that Danger of our Peoples mistaking them for Objects of Divine Worship.

The Bishop.

Will you maintain and set forward as much as lieth in you, *Quietness, Peace and Love* among all Christian People, and especially among them that are or shall be committed to your Charge?

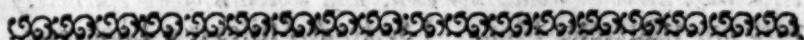
Answer. I will do so the Lord being my Helper.

The Ordering of Priests.





A
SPECIMEN
OF THE
REVIEWS
Faithful Diligence.



IF the *Review* had not been so kind as to tell his Correspondent, that he had *not a Thought of Writing* this Treatise *above a Fortnight* before he sent it to the Press, I should have concluded by the Marks of *Haste* that are in it, that he was not long about it. But how consistent this is with his Promise at his Ordination, to be *ready with all faithful Diligence*, let him or any one else judge. For my part, I conclude, that had he been thus *ready*, he had never dared to reflect on the *Lutherans* as he has done; and to be so far from *speaking the Truth*, as to charge them with the most notorious *Falshoods*.

A Faithful Diligence would have led the *Review* to choose such Writers as were *unexceptionable*, to be his Vouchers for the *Lutheran Principles*. He would scarce, I believe, think another *faithfully diligent*, should he quote the *Trent Catechism*, and *Geo. Fox* for the *Principles* of the Church of *England*. And yet just thus has the *Review* acted. To prove that the *Lutherans* differ from the Church of *England*, he very gravely quotes *Father Paul's History* of the Council of *Trent*, and *Luther's Table Talk*. The first of these is a History of the Proceedings of the *Papists* against the *Lutherans*, who as they seem to have assembled at *Trent*, with a Resolution taken before-hand to condemn them; so it is not to be wondred at, that their Opinions are misrepresented by them. But had the *Review* consulted the *Lutherans* themselves, he would have found, that they do not reject any of the Books of the New Testament, as they are commonly received as *Apocryphal*; but only that they [as also some of the Council did] establish'd three Ranks of Books in the Holy Bible. The first of those which always have been held for Divine; the second of those whereof sometimes doubt hath been made, but by use have obtained Canonical Authority; the third of those whereof there hath never been any Assurance.

The other Book the *Review* quotes, is *Luther's Table-Talk*; which to use Archbishop * *Tenison's* Words, if *Luther* were alive he would not own, and which is of no Authority with any judicious Man. † *Seckendorf* styles it a Book compiled and published unwarily. 'Tis very certain, that most of the Calumnies publish'd against *Luther* are grounded on some Expressions in this Book. However it be, it is certain the *Review* has cited it to very little purpose. For though *Luther* is there represented as being against Baptism being repeated conditionally, yet he is not said to be against repeating it absolutely, as the *Review* says he was. His Words are, *Although doubt be made of the baptizing of any Person, yet notwithstanding the same shall be baptized without any condition* or

* *Mr. Pulton considered*, &c. p. 21.

† *Minus quidem caute composito*, & vulgato. *Vid. Bayle's Dictionary* in verb. *Luther*.

or difference, as if that Person never had been baptized. He is as expresse, That it is dangerous to utter other and strange Words of Scripture, and not their own proper Words. That Baptism is Water affixed to, and with God's Word, and bound therewith.

A third Voucher produced by the Review, is the Account of Denmark. The Author of which seems to be too much prejudiced against all Clergy-men to give any impartial Account of any Matters wherein they are concerned. Thus he stiles their Ministerial Office *their own Trade*; and represents the *Danish Superintendents* as taking it very kindly to be called *Bishops*, and my Lord; and the whole Body of their Clergy, as wishing for an Union with our Church, in order to raise themselves to the Splendor and Revenues of our Clergy; and cultivating the good Opinion of the Mobb, whom they likewise keep in awe by the Practice of Confession, before they administer the Sacrament. And is not this now a likely Author to give a true Account of the Lutheran Principles? It is plain that he has misrepresented the *Danish Clergy* very much. For, first, their *Superintendents* are by the very *Danish Laws* expressly called *Bishops*, and any one may see that the *Lutheran Writers* use both Words as *Synonymous*. Secondly, It is certain, that they have no Reason to envy our Clergy their Splendor and Revenues: Since it is confessed, that they have generally wherewithal to exercise Hospitality, and to be the constant Refuge of poor Travellers, which is more than can with Truth be said of the generality of our Inferiour Clergy. As to their cultivating the good Opinion of the Mobb, it is certainly every Christian Minister's Duty to be blameless, and to have a good report of those to whom he ministers, and therefore if they do thus cultivate the good Opinion of the People; it is for their Honour. But then it seems utterly false, and indeed inconsistent, that they should keep them in awe, by the Practice of Confession; since it is not very usual for Men to have a good Opinion of those who keep them in awe. But indeed it is all Misrepresentation, that they retain of the Romish Church the Practice of Confession, as this Author charges them. In the Church of Rome it is made necessary

† Account of Sweden, p. 25. Vid. Dr. King's Animad. on a pretended Account of Denmark; c. 16.

cessary to obtain Remission of Sins, that every one declare all his mortal Sins to the Priest, though never so privately committed, and particularly enumerate them to him, with all the several Circumstances of them. [*Trent Catechism* p. 242, 243. ed. Lugd. 1676.] But now the private Confession before the Minister of the Church, practised in the Lutheran Churches, is thus described by Gerhard, *Loci Com.* Tom. III. p. 229. *The Sinner's humbly confessing his Sins in general, or some certain ones in particular, by which his Conscience is troubled, and on account of which he needs Counsel and Comfort; and desiring Absolution to be given him in the Name of Christ.* Nor do they make this Confession of absolute Necessity, but only retain it on the Account of the Usefulness of it, which they shew in the following Particulars. 1st. Hereby People have a special Absolution and Comfort for their terrified Consciences. 2. They are examined as to their fitness to be admitted to the Holy Eucharist. 3. They are duly prepared for their coming to it, since this Conversation of the Pastor and People, is instead of a Catechetical Examination, in which the Proficiency of the Hearers is enquired into, the dull are stirred up, Offenders are Corrected, and they who are tempted, have Counsel given them. And if this be to keep the Mob in awe, I fear Christianity itself will fall under the Censure of being designed for that purpose. Since it was certainly the Practice of the first Preachers of it, not only by their general and publick Instructions, but by private and particular Application to warn every Man. But such is the Review's faithful Diligence in the Choice of his Vouchers!

A faithful Diligence would have obliged the Review to be very sure, that the Lutherans do indeed hold those Errors he charges them with. For instance, That they say, *It is an absurd and erroneous Opinion, to teach, that Baptism is to be repeated absolutely or conditionally, if it have been given in the Name of Christ only, or of one Person in the Trinity, without any mention of the other two; That they have, like the Papists, laid aside the Second of the Ten Commandments; That in consequence of the Principles of the Lutheran Religion, in all Protestant Countries of the North, Slavery seems to be more absolutely established than it is in France; That the Lutherans have only nominal Bishops.*

For,

For, I. As I have observed before it is provided by the *Danish Laws*, That none shall be rebaptized, unless their Baptism be doubtful. And Gerhard in his *common Places*, Tom. IV. p. 263. affirms, That the Form of Baptism consists in the washing with Water the Person baptized, and reciting the Words of Institution, I baptize thee in the Name of the Father, Son, and Holy Ghost; that this is one of the substantial, or essential Parts of Baptism which cannot be taken away, or altered; and that these Words ought not to be omitted, nor to be altered, by adding to them, or taking from them, since it is not a true Baptism if the Words of Institution are omitted or changed. Nay, the Baron * Pufendorf would have informed the Review, had he but read his Book, That the solemn and unchangeable Form of the Sacrament of Baptism is that it be administered, In the Name of the Father, Son, and Holy Ghost. But such is the Review's faithful Diligence!

II. Gerhard in his *common places* Tom. III. p. 17. expressly asserts, That it is the Usage of almost all those Churches which sincerely embrace the Augustan Confession and Luther's Catechism. to place three Commandments in the first Table, and to refer the Commandment concerning graven Images to the first concerning not having other Gods. Accordingly, the first Commandment according to their division, stands thus. I am the Lord thy God, who brought thee out of the Land of Egypt, out of the House of Bondage. Thou shalt not have other Gods before me. Thou shalt not make to thy self any graven Image, nor the likeness of any thing which is in Heaven above, or in the Earth beneath, or in the Waters under the Earth; Thou shalt not adore nor worship them. For I am the Lord thy God, a jealous God, visiting the Iniquities of the Fathers upon the Children, to the third and fourth Generation of them that hate me, and shew mercy unto Thousands of those that love me, and keep my Commandments. Is not this a Specimen of the Review's faithful Diligence? Nor has he dealt more faithfully by the Papists, in charging them with laying aside the Second Commandment. For though indeed, in the Office of the Blessed Virgin, there is no part of it; yet in France, in

G 2

* De consensu & dissen. p. 178. ed. Lubeca. 1695.

their Catechisms for the Use of the common People, it is not * wholly laid aside. Thus in *Catechisme ou Abrege de la Foy & des veritez Chrestiennes fait par l'ordre de Monseigneur l'Illustrissime & Reverendissime François de Harlay, Archevesque de Paris, 1709.* the first Commandment stands thus, *I am the Lord your God who brought you out of the Land of Egypt, out of the House of Bondage. You shall not have other Gods before me. You shall not make to your selves any graven Image, nor any other Figures, for to adore them, nor for to serve them.*

III. Slavery's being establish'd in the Protestant Churches in the North, is not the consequence of the *Lutheran* Principles. The *Review* tells us that the Author of the Account of *Denmark* asserts that it is. But any one who can read may see, that † that Author says no such thing; and that he does not speak of all the Protestant Countries of the North; Since it is very certain, that they only teach the Principles and Doctrine of unlimited Obedience to the Subjects of an Arbitrary Government. *Sleidan* tells us, ' That before the Protestant Princes entered into a League at Smalcald, not only the Lawyers, but Divines also, were admitted into the Consult. It had, indeed, been always the Doctrine of *Luther*, That Magistrates ought not to be resisted, and upon this Subject there was a Book of his extant. But when the Learned in the Law had in this Consult declared, That Resistance is sometimes permitted by the Laws, and had shewn, that the present State of Affairs was such, as the Laws, in relation to that case do particularly mention; *Luther* ingenuously confessed, that indeed he had been ignorant of this Legality: But now since the Gospel, according to his constant Doctrine, does not militate against, nor abolish political Laws, and since Things might so fall out in these perillous and difficult Times, that not only the Law itself, but also necessity of Conscience might call upon them to Arm; he therefore pronounces that they may justly make a League in their own Defence, if either the Emperor himself, or any body else in his Name, should make

* Vid. *Catechis. ad Parochos ex Decreto Conc. Tridenti.* p. 310
 † P. 260, 261. ed. 1694.

make War upon them. [Lib. I.] The * *Lutheran* Divines distinguish betwixt an *absolute* and a *limited Government*; betwixt *offence* and *defence*; and accordingly they determine that as on one Hand it is not lawful for the Subjects of an *Arbitrary Government* to resist their Princes, tho' never so wicked and impious; so on the other hand, that Princes of a *limited Power* may be resisted by the States of their Kingdom, and their Violence be repelled by armed Force. For which among others, they give this Reason, *viz.* That if a Power of defending themselves and theirs, against unjust Violence were denied to the States of the Kingdom, the Consequence would be, that there would be no difference betwixt Princes, who have an absolute and entire Power, and those whose Power is limited and circumscribed.

Baron Pufendorf could have informed the Review in this very Book, That the *Lutherans* do not teach the Principles and Doctrines of *unlimited Obedience* in all Cases. The Review himself has observed, that the Learned Baron is so zealous for the Doctrines of the Church, in which he was born and had been Educated, as to design to persevere to the end of his Life in them. One would think therefore that if it was not consistent with the Doctrine of that Church, the Baron would not have expressed himself in the following manner. *Sic dum Jacobus II. Romanis ritibus addictus Angliæ regnum obtineret, Romana Religio haut ideo ibi dominans evaserat, sed id juris penes Ecclesiam Anglicanam manebat; Et cum iste Rex vesano consilio Romanos ritus prævalere vellet, haut injuria solio excidit; Id quod Et antea Sigismundo in Suecia contigerat.* p. 19, 20.

The Account of Denmark imputes the Establishment of Arbitrary Power in that Kingdom, to the *Priests being entirely dependant upon the Crown*. This seems to imply, that their Revenue is wholly from the King. Whereas it is certain, That the *Danish* Clergy have Tithes and Glebes settled upon them for their Maintenance, by the Law of *Denmark*; and not only so, but they have by the same Law, a Right to Offerings at the Eucharist, Weddings, Christnings and Burials; All which serve to maintain them very well and honourably.

He

* Gerbard's Loci com. Tom. VI. p. 485.

He likewise represents them as *bigotted to a very great degree* and *hating the Calvinists and Papists*. But he observes himself, that in *Denmark*, there are no *Seditions, Mutinies, or Libels against the Government*, which yet could scarce be true were the *Danish Clergy* such *Bigotts*. Since it is certainly the true Character of those who are such, *Ita sacra sua curare, ut quæ ad tranquillitatis publicæ conservationem faciant, non curent. In Patriæ commoda curas non intendunt, & dum pro Ecclesiæ salute decertant, Reipublicæ mala susque deque habent. In precio habent Magistratus suos quoad consiliis suis suffragantur, si dissentiant in promptu est prævaricandi prætextus*. But let them be as bigotted as they will, the Review seems willing to try if he can't be a Match for them. Since he not only omits to observe from his worthy Voucher, That they often say, that there is no essential Difference betwixt the Church of England and theirs; but represents the several Encomiums given by the Lutherans of our Church, as only passing Compliments upon us when they have an Interest to serve. So that according to him, all their Wishes for an Union betwixt them and us, are only Mercenary and Selfish Pretences. Such is the Christian Temper of this zealous Man! and so observant is he of his Ordination Vow, to maintain and set forward as much as lieth in him, *Quietness, Peace and Love* among all Christian People!

IV. The Review observes, that the Lutherans have only nominal Bishops. This he says he has proved from Baron Pafendorf's own Words, I suppose he refers to p. 12, 13. 2d. ed.

Here, says the Review, it may be observed by the Way, That it is evident from this Passage, that the Lutherans have no Bishops, because in the Formulary of Union there recited, it is said, their Ordination was made by Presbyters. And therefore he commends Mr. Molefworth as judiciously observing, that the Danish Bishops are only *primi inter pares*, though they love to be revered as Bishops, and called Lords. But had the Review used a faithful diligence, he would have known, that the Danish Bishops are revered as Bishops, though they have not Baronies annexed to their Bishopricks, as ours have. The Danish Law concerning this matter deserves the particular Consideration of the Review. *Omnes sacri Ordinis, quibus præest Episcopus, Episcopo suo circumspèctum reddunt honorem, in negotiis Episcopo commissis*

missis morem ei gesturi ; idque sub remotione ab Officio. But supposing they are only *primi inter pares* this is no sufficient Proof that they are not real Bishops. The very Learned Bishop Jewel has shewn in his *Defence of the Apology for the Church of England*, [a Book so well approved of by Archbishop Parker for the Instruction of Men in the Principles of true Religion, that he ordered it to be set up in Churches.] That by the Scriptures of God a Bishop and a Priest are all one ; and that the Holy Fathers St. Chrysostome, St. Jerome, St. Augustine, and St. Ambrose, say, That between a Bishop and a Priest there is in a manner no difference ; that Priests and Bishops be all one ; That a Bishop is but *primus Presbyter*, or the first Priest ; and that there is but one Ordination of Priest and Bishop. The very same reverend Man observes in the same Book in answer to Harding's saying, If you cannot shew your Bishoply Pedigree, if you can prove no Succession, then whereby hold you ? We, says the Bishop, neither have Bishops without Church, nor Church without Bishops. Neither doth the Church of England this day depend of them whom you often call Apostates, as if our Church were no Church without them.—— If there were not one neither of them, nor of us left alive, yet would not therefore the whole Church of England flee to Lovaine. So that for all the Lutheran Bishops had not Episcopal Ordination, they may be true or real Bishops. Vid. Dr. Grabe's Note on the Words of Irenæus, Lib. IV. c. 20. *Omnes justî Sacerdotalem habent Ordinem.*

The Review observes, That our Church does not allow Presbyterian Ordination. For this he quotes the present Preface to our Ordinal. But it is well known that the old Preface instead of declaring That no Man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the Church of England —— except he be called, try'd, examin'd, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination ; ran thus, It is requisite, that no Man (not being at this present, Bishop, Priest nor Deacon shall execute any of them except he be called —— according to the Form hereafter following. Conformably to this we declared, That in these our doings we condemned no other Nations, nor prescribed any thing but to our own People only. Nor was it ever known till the Year 1661, that our Church required Foreigners who had Presbyterian

Ordination

Ordination, to be re-ordained. For as Bishop *Saundersen* observes, *They that so speak of this Government [by Bishops] as established by Divine Right, are not all of them necessarily so to be understood, as if they meant it in that first and strictest Sense, [a Divine Precept, or the Will of God, that the Thing so commanded, should be perpetually and universally observed.] sufficient it is for the Justification of the Church of England, in the Constitution and Government thereof, that it is of Divine Right, in the latter and larger Signification; that is to say of Apostolical Institution and Approbation, [in regard of the Importance and Usefulness of it.]* Episcopacy not prejudicial to Regal Power.

On the whole, I fear indeed an Union betwixt the several Churches may be *impracticable*, but then I cannot think it to be owing to the Differences there are betwixt the several Churches, so much as to the * *Tempers* of those who preside in them, and are Members of them. I therefore conclude, with the Words of *Casparus Streso*, ' *Talem optavi pacem, qua Ecclesia Orthodoxa de heterodoxis (quas supponit) Ecclesiis sentiat & judicet cum distinctione, non omnes promiscue detestans & execrans; — sed cum quibusdam (inter quos Lutheranos censeo) talem colat fraternitatem, quæ consistat in conversatione pacifica & mansuetâ, quæ foveat eam spem, fore ut Deus, dissimulata errorum culpa, etiam in errore, sine pertinacia perseverantes, acceptos habeat; quæ denique consistat in mutuis pro se precibus, in mutua provocatione ad timorem Domini, & ad plenam perfectamque concordiam nec non in consociatione & communione tum spiritualis tum civilis operæ adversus apertas Hæreses, Antichristum, & communes veritatis hostes.*

* *Ecclesiasticæ Nationis (quæ plerumque admodum vehemens est.) Cambdeni Eliza. p. 441. Theologi sunt suorum placitorum tenacissimi, parum placitis alieni æqui. Petrus Jurius de pace in eunda. Observasse videmur, controversiarum conciliationem haut feliciter aut commodè suscipi per colloquia inter Theologos instituta. — temporendo fervori, quo ferè ejus professionis homines agitari solet. Pufendorf de Consensu, &c. p. 33, 34.*

FINIS.

ERRATA.

PAG. 12. Lin. 9. r. *by the common.* p. 18. l. 5. r. *But then*
p. 35. l. 12. r. *Alligata.*